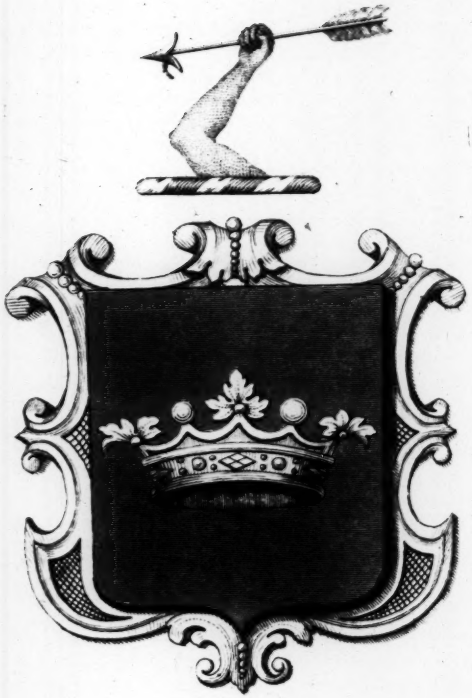

F. A. Crowninshield.

4486 a. 44

Mr. Storrs's Sermon at the Ordination of his Son Richard Salter Storrs.

BRITISH MUSEUM

A

SERMON,

DELIVERED AT THE

ORDINATION

OF THE REV.

Richard Salter Storrs,

TO THE

PASTORAL CARE

OF THE

CHURCH *of* CHRIST, *in* LONGMEADOW.

DECEMBER 7, MDCCLXXXV.

BY HIS FATHER

JOHN STORRS, A. M.

PASTOR *of the* FIRST CHURCH OF CHRIST,

in SOUTHOLD *on* LONG-ISLAND.

PUBLISHED AT THE DESIRE OF THE PEOPLE.

PRINTED BY STEBBINS AND RUSSELL,

IN SPRINGFIELD.

MDCCLXXXVI.

365

SERMON

ORDINATION

Richard Slater Story's

JOHN STORRS, A.M.

PASTOR of CHURCH of CHRIST,
in BROOKLINE.

PUBLISHED AT THE REQUEST OF THE PEOPLE.

PRINTED BY T. PIERCE AND RUSSELL
IN SPRINGFIELD.

AN

ORDINATION SERMON.

II. *TIMOTHY*, II, 1.

THOU THEREFORE MY SON BE STRONG IN THE GRACE THAT IS IN CHRIST JESUS.

PAUL the great Apoſtle of the Gentiles, had by his indefatigable labours, and bold attacks upon Satan's empire, made an alarming inroad upon his dark territories; and by light and truth cauſed the pillars of his kingdom to tremble to the very foundation: upon which his helliſh rage and malice boils up to the utmoſt fury; and he employs his utmoſt art and ſubtilty to ſilence this flaming Preacher of the everlaſting Goſpel. For this purpoſe he ſtirs up the Pagan Idola-

ters of Rome, to perſecute, and caſt him into priſon; that hereby his mouth might be ſtopped and his light extinguiſhed. But as in other inſtances, ſo in this he is diſappointed and enſnared in his own wicked devices. For although he ſtops the Apoſtle's mouth; yet his pen is at liberty, which he faithfully employs for the more effectual extirpation of Satan's Kingdom and Intereſt; and the laſting emolument of the kingdom of the Redeemer. The allwiſe GOD now gives him leiſure, and opportunity to write ſeveral moſt uſeful Epiſtles to goſpel miniſters, containing a compendium of the moſt excellent rules to direct them in their conduct, the moſt kind cautions to guard them from danger, the moſt animating motives, and encouragements to keep them from ſinking, and the moſt moving exhortations to quicken them to duty and diligence: and theſe are left on ſacred record as a moſt uſeful and neceſſary part of the Canon of ſacred Scripture, for the benefit of the Church of Chriſt, and eſpecially of Goſpel Miniſters in all after ages. So that Satan inſtead of anſwering his deſign of putting a ſtop to the uſefulneſs of

the inſpired Apoſtle, he was inſtrumental (God overruling) of laying a permanent foundation for the emolument of the Church to the end of the world.

This laſt Epiſtle to Timothy (and as ſuppoſed the laſt Epiſtle that ever the Apoſtle wrote) is very full of direction, animation and comfort to Goſpel Miniſters, and well worthy our moſt diligent attention, frequent peruſal and application.—In the words of my text then we have the exhortation of the Holy Ghoſt by Paul the aged, *who is ready to be offered, and whoſe departure is at hand*, as he ſays, chap. iv—6. who himſelf had had large experience of the power and malice of Satan, and of the inſtability and treachery of falſe Profeſſors, of which he ſpeaks, verſe 15 of the preceding chap. *this thou knoweſt that all they of Aſia be turned away from me.* The Apoſtle therefore having had long and large experience of the various trials and heavy diſtreſſes attending the faithful diſcharge of the work of the Goſpel Miniſtry, moſt tenderly and endearingly addreſſes his young ſon Timothy with all the bowels of an affectionate father. *Thou therefore my ſon.* Not his

ſon by natural generation, or any ſanguinary relation; but, either by ſuperior age, office, or experience; or ſpiritual filiation and inſtruction; having begotten him by the goſpel, and trained him up for the work of the goſpel miniſtry,

BE ſtrong in the grace that is in Chriſt Jeſus. Be ſtrong in grace in oppoſition to the weakneſs of grace; and in oppoſition to his being ſtrong in his own ſtrength. *Be ſtrong in the grace that is in Chriſt Jeſus.*

DOCTRINE.

THAT it is the duty of goſpel miniſters to be ſtrong in the grace that is in Chriſt Jeſus. For the illuſtration of which I ſhall ſhew

I. THAT there is grace in Chriſt Jeſus.

II. THAT it is the duty of Goſpel Miniſters to be ſtrong in the grace that is in Chriſt Jeſus.

I. THERE is grace in Chriſt Jeſus.

BY grace here, we are to underſtand that fountain of free favour, love and good will which is eſſentially and eternally in the heart of the bleſſed God: whereby he is infinitely diſpoſed to compaſſionate the

iſerable and relieve the diſtreſſed.— was this diſpoſed him in the early ages eternity, to employ his infinite wiſdom deviſing a method wherein he might erciſe his glorious grace upon miſera- man, conſiſtent with his mercy and uth; that he might diſplay the glory of s love and grace in rich abundance; d yet preſerve his truth and juſtice in- olate.

FOR this purpoſe the eternal Son of the ernal Father, *who being in the form of od thought it not robbery to be equal* freely gaged to ſatisfy Divine Juſtice and mag- y the Divine Law by his own perſonal edience and death in our room and ad. Accordingly in the fulneſs of time took upon him the body prepared for n and appeared in the form of a ſervant; ing made of a woman, made under the w that he might do the duty and bear e penalty, which the law demanded of us. He put his name into our bond, and be- ame anſwerable to the offended lawgiv- r for our default and ſuffered in our room nd ſtead, *the juſt for the unjuſt that he ight bring us to God*, and re-inſtate us in

the divine favour: he is therefore said to be *made sin for us who knew no sin, that we might be made the righteousness of God in him.*

IN consequence of this his undertaking, the glorious Father engages him a seed to serve him; so that his glorious undertaking might not stand on the precarious foundation of man's free will; and so his obedience and death be to no purpose. The promise and oath of the father in the Covenant of Redemption effectually secured to him a seed, so that his understanding could not possibly prove abortive. But this seed thus secured to him by the Father is yet in the gaul of bitterness and in the bonds of iniquity, led captive by Satan, and slaves to sin, and in open rebellion against their rightful sovereign.

THEY are therefore to be emancipated from this slavery and thraldom, and restored to the favour and friendship of their offended Lawgiver and Judge. Accordingly the great Redeemer is vested with office power for this purpose, viz. That he should bruise the head of the serpent, destroy his work, deliver the lawful captive from his chains; and vindicate him into

the glorious liberty of the ſons of GOD. And thus as a bleſſed day's-man, he negociates a peace for us with our injured and affronted Judge. Hence he is ſtiled *our peace and the prince of peace.* He is the bleſſed medium thro' whom the free love and favour of our offended maker flow out to us.

As by the obedience and death of our ſurety he has purchaſed righteouſneſs and life for us; ſo the beſtowment of all goſpel bleſſings is betruſted with him. Therefore all things are ſaid to be committed to him that he might give eternal life to his people. See John 17—2, "as thou haſt given him power over all fleſh that he ſhould give eternal life to as many as thou haſt given him." The father hath committed to him and repoſited in his hand an infinite fullneſs of grace for us needy creatures. Says the Apoſtle, Coll. 1—19, "for it pleaſed the father that in him ſhould all fullneſs dwell." Riches of grace, abundance of grace, and a fullneſs of grace is in him.—Pardon of ſin, peace with god, and eternal life and bleſſedneſs in his heavenly kingdom; are bleſſings we infinitely need, and are undone with-

out. We need wiſdom, righteouſneſ
ſanctification and redemption; we nee
ſtrength, reſolution, faith, patience, meek
neſs, love, zeal, long ſuffering, and man
other chriſtian graces: all which are tre
ſured up in Chriſt and flow to us from go
through him.

HE has power to guard, and wiſdom
guide his people at all times, and in t
greateſt perils and perplexities. He fee
and folds his flock as a Shepherd: an
his ſtore of grace is inexhauſtible, 'tis eve
full and overflowing. Can the ocean b
exhauſted of water, or the ſun of its ray
of light? Much leſs can this ſon of right-
eouſneſs be exhauſted of his treaſures o
grace. Further,

THIS grace is free as it is full. He pu
chaſed and received it of the Father; no
for himſelf, for he had no need of it; bu
for us who infinitely need it, that he migh
freely give it to ſuch poor and needy
wretched and miſerable creatures as w
are. It coſt him dear indeed, even hi
own heart's blood upon the painful ſhame
ful croſs: but as to us 'tis perfectly fre
—free as the ocean of water, the ſun o
its genial rays, or the air of vital breath

yea infinitely more ſo, in as much as the latter is the emation of the creature only, but the former is the emanation of the infinite Creator. Again.

THE grace that is in Chriſt Jeſus is admirably ſuited to our neceſſities and miſeries. All the wealth of the Indies, or the peculiar treaſure of kings could not have afforded us the leaſt relief in our deplorable condition.

'TIS not ſilver, and gold therefore, 'tis not riches and honours that Chriſt has in ſtore: but life for the dead, peace and pardon for the guilty, hopes of glory for ruined rebels, and immortal joys for thoſe who are on the confines of horrer and deſpair.

IN him are treaſured up, and of him we may buy *gold tried in the fire* truly to enrich us—*eye-ſalve to anoint our eyes that we may ſee*—white raiment that we may be cloathed that the ſhame of our nakedneſs may not appear.

From his fullneſs we may receive and grace for grace to help in every time of need: which brings me to the ſecond general head. Viz.

THAT it is the duty of miniſters of the

goſpel to be ſtrong in the grace that is in Chriſt Jeſus.

'TIS the duty of all chriſtians to be ſtrong in the grace that is in Chriſt Jeſus as ever they would come off conquerors over their ſpiritual enemies, ſtand their ground, and win the crown of glory: or as ever they would be uſeful in life, comfortable in death, and receive a diſtinguiſhed reward of their ſervices in the great day of accounts. That exhortation of the Apoſtle to the Epheſians, chap. 6—10, "finally my brethren, be ſtrong in the LORD and the power of his might," is to all chriſtians indiſcriminately. But 'tis more eſpecially the duty of goſpel miniſters to be ſtrong in the grace that is in Chriſt Jeſus. For as their ſtation is more exalted and their employment more immediately deſigned for the demolition of Satan's kingdom, and the advancement of the kingdom of Chriſt: ſo they muſt depend that he will uſe all his helliſh art and induſtry to defeat their deſign. They are eſpecially the butt of his malice, fury and revenge, the mark at which he levels his principal weapons; and if poſſible he will ſmite the Shepherd that the ſheep may

be ſcatter'd, and become a more eaſy prey to his devouring jaws. And if he can prevail againſt them to ſeduce them into error, or plunge them into the mire of open and ſcandalous ſins, he knows he gives a moſt deep and deadly blow to the honor of Chriſt, the intereſt of religion, and the office of the miniſtry, and greatly wounds and grieves the hearts of the ſheep and lambs of Chriſt. If he can lull them into ſecurity and formality; if he can pamper their pride, or perſwade them to ſloth: if he can prevail with them to lay down their watch, and to indulge their ſinful pleaſures: if he can excite them to ſelf confidence, and to neglect the grace that is in Chriſt Jeſus; he knows he has little danger to apprehend from them they are like to do little hurt to his kingdom, or good to the kingdom of Chriſt and the ſouls of men.

HIS aim is therefore by all poſſible means to lead them aſtray either to the right hand or to the left; either to diſcouragement or preſumption; to formality or fanaticiſm.

Sometimes he ſtirs up the luſts and corruptions of their own hearts, their pride

and impatience, covetouſneſs, enmity, and unbelief; and at other times the luſts of others to perſecute, revile, and ſlander them. Sometimes he is a roaring lion, ruſhing upon them with fury, and violence, and fills them with fear and diſmay: and other times a beguiling ſerpent, drawing off the heart from God, and a ſtrict watchfulneſs and holy dilligence, and activity in the ways of God. In a word, ſo many and powerful are his enemies, and ſo ſmall his own abilities: ſo much does the honor of his divine Lord and maſter depend upon it, and his own comfort and uſefulneſs in the world, that we cannot wonder at the command here and elſewhere given, enjoining it upon goſpel miniſters to be ſtrong in the Lord and in the grace that is in Chriſt Jeſus.

'TIS ſurely the moſt important duty of the Goſpel Miniſter, and in the neglect of it, he can neither be ſafe or excuſeable and particularly firſt.

I. 'TIS his duty to be ſtrong in grace in oppoſition to the weakneſs of grace.

'TIS not enough that he have a principle of grace implanted in him in regeneration; but he muſt ſee to the daily growth

d increaſe of it, and derive new and
ſh ſupplies from Chriſt the fountain.
: in an eſpecial manner ſhould add to
faith virtue, and to virtue knowledge,
d to knowledge temperance, and to
nperance patience, and to patience god-
eſs, and to godlineſs brotherly kindneſs,
d to brotherly kindneſs charity; and
abound in the knowledge of Chriſt as
t he may make his calling and election
e: for in ſo doing he ſecures the pro-
ſe that he ſhall never fall into the gulph
ſcandalous ſins or deſtructive error.
r he be weak in grace himſelf, how ſhall
bear the infirmities of the weak? or
w ſhall he rule the Church of God, and
ruct her ſo as that all may have a por-
n in due ſeaſon, giving meat to the
ong and milk to babes? And if he be
ak in grace himſelf he will be in dan-
r of being lifted up with pride and ſo
l into the condemnation of the devil.
IF chriſtians in common who live god-
ſhall ſuffer perſecution, the faithful mi-
ſter may ſurely depend upon trials. He
ay certainly depend that Satan will de-
re to ſift him as wheat. Satan doubt-

leſs more eagerly deſires permiſſion to co
bat miniſters than other men, becau
they do him more miſchief by their fait
ful labour, and becauſe if he can foil the
he gets more credit and emolument
himſelf and his own kingdom.

CHRISTIAN miniſters then ſhould
to it that they be ſtrong in the grace th
is in Chriſt Jeſus: that they derive fro
him, the fountain head of all vital inf
ences, grace for grace, that they may da
grow ſtronger in grace and in every chr
tian virtue. They ſhould go from ſtreng
to ſtrength, and from one degree of gra
to another, particularly in faith, the grow
of which as well as the principle is fro
Chriſt the head. So the Apoſtle aſſer
Heb. 12. 2. "looking unto Jeſus the a
thor and finiſher of our faith." We a
diligently to uſe the means of his a
pointment for the increaſe of faith, th
we may be ſtrong in faith giving glory
God. We are told that without faith
is impoſſible to pleaſe God; and the Lo
Chriſt highly commended great faith an
ſtrong faith wherever he found it; and o
the other hand, we often hear him repro
ing his diſciples for the littleneſs a

eaknes of their faith. We ſhould be uch in our endeavours for the increaſe this grace, and often pray as the diſci- s, "Lord increaſe our faith." We uld be much in meditation upon the dences of the being of God and his glo- us perfections, the foundation ſtone of religion; "*He that cometh to God muſt ieve that he is.*" We ſhould often con- nplate alſo the evidences of divine reve- ion; and the glorious plan of ſalvation ich it contains, deviſed by infinite wiſ- m and effected by infinite love; the neſs and ſufficiency of the Redeemer, the perfect ſafety of committing the rlaſting concernments of our ſouls into hands, and reſting the whole weight ur ſalvation upon him as the only foun- ion which God has laid in Zion for us build our eternal all upon.

WE ſhould meditate upon the perſon, of- e and work of the Holy Ghoſt, as the great plier of the benefits of redemption to the ls of men; and often beg for his indwelling eſence and ſacred influence as children for ead, to work in us every chriſtian grace, d the work of faith with power. Again.

THE christian minister should be strong in resolution; he should be bold and courageous. Doct. Harris says, "he finds no greater enemy than discouragement, which he stiles the child of pride and unbelief." So much attention to our own weakness and worthlessness, the greatness of our work and the strength of our enemies as to keep us humble, and watchful and dependent on Christ for grace is needful; but more, and so much as to dishearten and discourage us, is dangerous and destructive. Fortitude and valour becomes every christian soldier, especially the christian minister; the faint-hearted minister will not please, or honour the great Captain of salvation; nor is he like to do much at destroying Satan's kingdom and interest, or at advancing the interest of the Redeemer. Once more

THE christian minister should be strong in patience, as he will have much tribulation to endure from the enmity of Satan and frowardness of man. And strong in love and affection to the blessed God—his glorious head and Captain the Lord Jesus Christ—and the souls of men.

LET us add 2dly.

THE christian miniſter ſhould be ſtrong in the grace that is in Chriſt Jeſus, in oppoſition to his being ſtrong in his own ſtrength.

SELF-DIFFIDENCE ſurely beſt becomes the chriſtian miniſter: he that confides in his own abilities, whether natural or acquired or both, makes himſelf an eaſy prey to Satan, and greatly deſpiſes and provokes the Lord.

WHEN Peter promiſed rather to die for Chriſt than to deny him, he was ſtrong in his own ſtrength, and preſently falls a prey to Satan.

LET the chriſtian miniſter be ſtrong in the Lord and in the power of his might, and not in his own gifts or grace, his natural or moral abilities or acquirements.

IT was the ſay of the excellent Doctor Harris, "that he valued no man for his "gifts but for his humility under them, "neither ſhould he expect much from a- "ny man were his parts never ſo great, till "he was broken with affliction and temp- "tation. He obſerves, that the humbleſt "preachers converted moſt ſouls, not the "choiceſt ſcholars while unbroken." I think we cannot reaſonably expect much

good from the labours of ſelf-ſufficient preachers; or that the Lord will own and bleſs the labours of one who depends not on the grace that is in Chriſt Jeſus for aſſiſtance in his work; but on his own ſtrength.

IT remains now that I apply the ſubject. And it may be applied by way of caution to ſuch as preſumptuouſly ruſh into the work of the miniſtry; depending upon their own gifts and attainments, their own zeal and imagined eminence in piety, inſenſible of the need they ſtand in of the grace of Chriſt. Such may expect to have their preſumptuous ſervices turned back as dung in their faces, with a "who hath required this at your hands;" again. It may be applied by way of encouragement to ſuch as are ſo deeply ſenſible of their weakneſs and worthleſſneſs in themſelves, their ſtrength, wiſdom, knowledge, experience, reſolution, love and valour; and of the greatneſs and importance of the Goſpel Miniſters, as that they are ready to ſink and be diſcouraged, and to cry out with the Apoſtle "who is ſufficient for theſe things;" let ſuch remember, that our ſufficiency is not of ourſelves, we are

not to expect nor to look for a ſufficiency in ourſelves, nor does the Lord expect it of us; he perfectly knows our nothingneſs and worthleſſneſs, and expects that we look to him for grace and ſtrength, and means to ſupply us with grace ſufficient: therefore he has put this treaſure into earthen veſſels, and choſen the fooliſh things of the world to confound the wiſe, *and God hath choſen the weak of the world*, (i. e. thoſe who eſteem themſelves ſo) *to confound the things which are mighty; and baſe things of the world*, (i. e. men that feel themſelves ſo) *and things which are deſpiſed hath God choſen, yea and things which are not to bring to nought things that are, that no fleſh ſhould glory in his preſence; and that the excellency of the power may be of God, and not of us.*

'TIS to be lamented that ſo many promiſing youths, trained up for the ſervice of the ſanctuary, hopefully furniſhed with grace, and with natural and acquired abilities, ſhould be diſcouraged from entering upon the work of the miniſtry, by a ſinking overwhelming ſenſe of their own weakneſs and nothingneſs in compariſon of the greatneſs, difficulty and importance

of the work; while so many unskilful, unprepared, self-sufficient, self-confident persons thoughtlessly rush into it.

MAY the great Lord of the harvest thrust forth faithful labourers into the harvest, *for truly the harvest is plenteous and the labourers are few.*

'TIS time that I apply the subject in the usual form by way of address. And it seems proper that I should in the first place address my Rev. Fathers and Brethren in the ministry.

REVEREND AND BELOVED,

PERMIT me with all humility to address you upon this important subject and occasion. I don't presume to inform you, but by GOD's blessing would stir up your pure minds by way of remembrance.

THE great head of the Church hath seen fit to put us into the Ministry, and to employ us to publish the glad-tidings of the Gospel to guilty sinners, *to proclaim liberty to the captives,* in the name of the great Capt. of Salvation. *To some we are a savour of Life unto Life, while to others we are a savour of Death unto death.*

SOME we are training up and preparing for eternal glory; while others by the

me means are preparing for eternal ruin
d deſtruction, and who is ſufficient for
eſe things! we have ſouls of infinite
rth committed to our charge and they
ſt be happy or miſerable thro a whole
ernity; The thought of which no doubt
times lies with unſpeakable weight upon
ur minds, and you are ready to ſink
der a preſſing ſenſe of your own weak-
ſs and inability to lead them to Chriſt,
d inſtruct them to the kingdom.

THE ſubject I am applying affords abun-
nt matter of conſolation to ſupport un-
r this preſſure: for though we have no
ength of our own: yet we have enough
Chriſt; and tho' our endeavours are as
many, or moſt, ineffectual, yet the *founda-*
n ſtands ſure, having this ſeal, the Lord
oweth who are his: and tho' Iſrael be
t gathered, yet *we ſhall be glorious in the*
es of the Lord and accepted of him if we
e faithful, and our ſufficiency is of the
ord.—Let us then be ſtrong in the grace
at is in Chriſt Jeſus.

OUR tryals 'tis true are many, and many
culiar to our function. And as the
yals of different Chriſtians are various,

ſo the trials of different Miniſters vary, according to their different conſtitution, temper, feeling, and circumſtances in life. But although we are ſurrounded with troubles within and without from ourſelves, from Satan, and the world; yet (bleſſed be God) the grace of Chriſt is ſufficient for us, and we ſhall ever find him faithful to his word. Let us be of good courage then and fight the Lord's battles under the great Captain of Salvation, for we are ſure of conqueſt, being headed by him, and fighting for him. 'Tis true our enemies are many, powerful, active, ſubtil, vigilant and combined, and our ſtrength is weakneſs and wiſdom folly; we are in ourſelves weakneſs itſelf, and without Chriſt we can do nothing: yet through Chriſt's ſtrengthening us, we can do all things. And if we ſuffer ſhame and reproach, poverty and contempt, 'tis no more than our divine Lord and maſter ſuffered before us. And if they called the maſter of the houſe Beelzebub, ſhall we think much, if our name be caſt out as evil, and we accounted the off-ſcouring of all things; yea, let us not count our very life dear, if we may but finiſh our courſe with joy; and receive

the bleſſed euge of well done good and faithful ſervant, enter ye into the joy of your Lord.

'TIS enough for the ſervant to be like his maſter, to ſuffer like his maſter, and do good like his maſter, and to be hated and reviled like him.

BRETHREN let us look to the recompence of reward ſet before us, the crown of glory which is laid up for all thoſe who have fought the good fight, and finiſhed their courſe and kept the faith: this will overballance all preſent ſufferings, and cauſe us to rejoice with joy unſpeakable and full of glory. Let us comfort ourſelves with theſe things, and in the mean time, let us be much in prayer for grace and ſtrength that we may endure hardneſs as good ſoldiers of Jeſus Chriſt. And let us pray for one another, that we may be ſtrong in the Lord and in the power of his might and come off conquerors, yea more than conquerors over all our ſpiritual enemies, and be found to honour and praiſe, and glory in the great day of his appearing.

I ſhall in the next place addreſs my dear ſon the paſtor elect now to be ſet apart

to the work of the Goſpel Miniſtry, b
ſolemn Ordination; prayer and impoſi
tion of hands.

MY DEAR CHILD,

GOD has made me a natural parent t
you and required me to devote you as wel
as myſelf to him, and his ſervice. Ac
cordingly I early devoted you to him, i
Baptiſm, and often have brought you t
him in the arms of faith and prayer fo
his bleſſing, and he has kindly taken car
of you, and provided a tender Patron* fo
you, to be the guide of your youth, th
bountiful donor of your literary educati
on, and the faithful helper of your faith
by his prayers, counſels and examples.—
And now my dear child, I once more
bring and preſent you in the affectionate
arms of my faith and prayer to the Lord
Jeſus Chriſt, to be ſolemnly ſet apart to
the work of his ſanctuary; and as Han
nah did Samuel, I lend or return you to
the Lord as long as you live, to miniſter
before the Lord, and to do the work of a
goſpel miniſter for this people: and now

* The Rev. Doctor SALTER of Mansfield, who had the whole care and was at the charge of carrying him through College.

let me adopt the words of the Apoſtle in my text, and ſay as he did to his ſon Timothy. Thou therefore my ſon, be ſtrong in the grace that is in Chriſt Jeſus.

LET not your youth and inexperience diſhearten you, nor let the vaſt weight of the charge and difficulty of the work diſcourage you; let not the trials and temptations you muſt expect to meet with ſin, Satan and the world diſmay you; let not the loſs of all things yea of life itſelf damp you, nor let your own weakneſs and nothingneſs ſink yon; but be ſtrong in the grace that is in Chriſt Jeſus, and let none of theſe things move you.

YOU are not called to go a warfare at your own charges;—See to it that you grow in grace and wax ſtronger and ſtronger in the Lord. You are required to be ſtrong in grace above the common level, that you may be able to bear the infirmities of the weak, that you may feed and lead the ſheep and lambs of Chriſt's fold, and that you may in a ſubordinate ſenſe, be eyes to the blind and feet to the lame; that you may inſtruct the ignorant, guide the doubtful, bind up the broken-hearted, ſuccour the tempted, relieve the diſtreſſed,

and reclaim thoſe that have wandered out of the way of underſtanding. Venture not in your own ſtrength into the field of battle, for if you do you are ſure to be foiled and ſuffer loſs; but go in the ſtrength of the Lord God, making mention of his righteouſneſs even of his only; let your dependance be ſolely upon him and you will be ſure of victory; he will go before you and tread down your enemies for you.

Be ſtrong in that faith which will remove mountainous difficulties, and divide for you a ſafe paſſage through a ſea of trials and troubles. This will help you to bear burthens and ſurmount difficulties. It ſubdues kingdoms, works righteouſneſs, obtains promiſes, ſtoppeth mouths of lions, quenches the violence of fire, eſcapeth the edge of the ſword, and out of weakneſs it maketh ſtrong, as the Apoſtle teſtifies.—Heb. 11.

BE much in prayer; by this unboſom yourſelf to God under all your troubles; refer yourſelf, and all your concerns to GOD in prayer; pour out your heart before him; call upon him in the day of trouble and he ſhall deliver you; plead his rich, full, and free promiſes; take him

at his word, and wreſtle for the bleſſing: let this be the weapon of your warfare; this binds Satan, conquers the world, and brings down bleſſings from above. Pray for yourſelf, pray for your people and for all men that the world may be the better for you. In reſolution be ſtrong; in love fervent; and patient under injuries; keep the world under your feet; ſtudy the holy ſcriptures diligently, and pray carefully; they miniſter ſeed to the ſower, and grace to the hearer: they will ſupport you under troubles, guide you in difficulties, comfort you in diſtreſs; and enable you to convince gainſayers, reſiſt and conquer the powers of darkneſs, ſtrengthen the feeble minded, and chear the heavy hearted. Thus will you be a ſcribe well inſtructed to the kingdom, and be able to bring out of your treaſure things new and old, and ſhew thyſelf a workman that needeth not to be aſhamed rightly dividing the word of truth, and giving to every one their portion in due ſeaſon: And thus doing you may expect the bleſſing of GOD to attend your labours, and hope to have many ſouls as ſeals of your miniſtry and crown of your rejoicing in the day of the Lord Jeſus.

MY next addreſs ſhall be in a few words to the dear Church and Congregation in this place.

DEARLY BELOVED,

YOU are witneſſes of the ſolemn dedication that I have made of my Child to God and your ſervice in the work of the Goſpel Miniſtry. Oh that you may receive him as an aſſention gift of the dear Son of God; and ſtrive to be benefited by his adminiſtrations among you. Deſpiſe not his youth; weaken not his hands; grieve not his heart; nor wound his ſpirit. Study that the peace and harmony which has for ſo many years ſubſiſted among you, under the auſpicious adminiſtration of your late venerable Paſtor* whoſe praiſe is ſtill in the churches may yet continue among you: let brotherly love continue, increaſe and prevail: and ſuffer no root of bitterneſs to ſpring up and trouble you or diſturb your wonted peace and order; and may the God of peace be with and bleſs you. Let him who is now

* The Rev. Doctor WILLIAMS who was in his youth a captive among the Indians, and a miniſter of this place 66 years, died *June* 10, 1782, aged 90 years.

to be made your Paſtor *be with you without fear for he worketh the work of the Lord.*

PROVIDE things convenient for him, that he be not overburthened with worldly cares and concerns; remember that he watcheth for your ſouls as one that muſt give an account, and that he has a vaſt weight lying upon him: watch not for his halting, but ſtudy for edification, that you may grow in grace and in the knowledge of our Lord and Saviour Jeſus Chriſt, and grow up in him who is the head in all things, and all meet at laſt in the Church triumphant when all ordinances ſhall forever ceaſe, and the whole church be preſented as one compleat harmonious body without ſpot or wrinkle or any ſuch thing, and have everlaſting occaſion to bleſs God that he has brought you into this near Relation. I ſhall cloſe my diſcourſe in a word to this large and reſpectable aſſembly.

DEAR FRIENDS AND FELLOW-MORTALS.

WE are convened in the Houſe of God at this time to attend one of the moſt ſolemn and important tranſactions on this ſide eternity. A tranſaction that reſpects both worlds the preſent and the future, in

in which the glory of God and our own souls felicity are nearly concerned. 'Tis to set apart one to be an Ambassador for Christ to persuade and beseech men to be reconciled to God; to offer them terms of peace, and to beseech them to comply and accept the great salvation and be happy forever.

AND as it is a most solemn transaction and institution of God it ought to be attended with Reverence and godly fear—let us then realize that we are in the presence of the all-seeing and heart searching God who is by this institution in the most solemn manner proclaiming his love and good will to mankind, and assuring us in particular that he has no pleasure in our death, but that we would turn and live; that he is waiting to be gracious not willing that we should perish, but come to the knowledge of the truth and be saved; that whosoever cometh shall in no wise be cast out; that he is seated upon a throne of grace ready and willing to bestow the greatest and best of blessings upon such unworthy creatures; that all things are now ready and wait for our acceptance; therefore he is ordaining and sending forth his

ambaſſadors to woo and intreat men to come in to the goſpel feaſt. Oh! Sirs, let a ſolemn believing ſenſe of the reality and certainty of the kind and endearing declarations and invitations of God in the goſpel poſſeſs and fill your ſouls, and ſweetly awe you into reverence of the preſent Jehovah, and preſerve you from that indecent unbecoming Levity which but too often blemiſhes ſuch aſſemblies, and offends the dread majeſty of all worlds. Let your thoughts be led forward to that ſolemn and awful day when we ſhall all appear in ſolemn aſſembly before the Judgment ſeat of Chriſt, not to hear the Jubilee Trumpet proclaim the glad tidings of peace and pardon to guilty ſinners as now; but to hear one final doom of condemnation or abſolution according as our work ſhall be. And now to the king immortal, eternal, inviſible and only wiſe God, be all honour, glory, might, majeſty and dominion through eternal ages Amen and Amen.

20 Y 63